



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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PALESTINE MISSION.

JOURNAL OF MR. FISK.

We select from the *Missionary Herald* the following extracts from the *Journal of Mr. Fisk*.

Oct. 28, 1823. Left Beyrout for Jerusalem in company with the Rev. Mr. Jowett. After riding about eight hours on asses, we stopped for the night at Nabi Yoanas, (the Prophet Jonah.) We were welcomed by Abdallah, a Turkish dervish, and conducted to a good room, that is to say, a room, in which, by putting stones against the wooden windows and door, we were able to exclude company, and in a great measure the outer air. The only article of furniture was a mat thrown on the floor. The house was built by the Emir Beshir for the accommodation of travellers. It is near the tomb of a Turkish saint, and at the head of a fine little bay; and the place is called Nabi Yoanas, because tradition says it was here that the fish "vomited" out Jonah upon the dry land." We talked with the Dervish about the Prophet. He told most of the story correctly, but added, that God prepared two trees to shelter him when he was thrown upon the dry land. We showed him the book of Jonah in the Arabic Bible. He read, kissed the book, read again, kissed the book again, and so on eight or ten times. Mussulmans often treat the Bible thus when we show it to them, thus acknowledging it as a sacred book. But they are, like the nominal Christians who live among them, more ready to acknowledge its authority by kissing it, and putting it to their forehead and their breast, than by reading it, and receiving its doctrines, and obeying its precepts.

On the conversion of Mussulmen.

My mind dwells with deep interest on the question, "How is the Gospel to be preached to the Mussulmans?" According to the established law, and a law which to the extent of my information is rigidly executed, it is immediate death for any Mussulman, of whatever rank, and in whatever circumstances, to renounce his religion. Undoubtedly God can so pour out his Spirit upon men, that they shall embrace his Gospel in multitudes, even with the certainty of immediate death. But has he ever done thus? Has the Gospel ever prevailed where this was the case?—Under the Pagan emperors, fiery persecutions were endured, and the Gospel still prevailed. But in these persecutions, it usually was only some of the principal persons, or at least only a part of the Christians, that were put to death. Perhaps, if a

few conversions should take place, and be followed by immediate martyrdom, the blood of the martyrs would again prove the seed of the church, and the persecutors cease from their opposition. Possibly the bloody and fiery scenes of the first centuries are to be acted over again. Possibly some great political revolution is to open the door for the free preaching of the Gospel to the followers of the false prophet. Yesterday and to-day sold 45 copies of the Scriptures, and a number of tracts.

Nazareth.

After a ride of nine hours we arrived at Nazareth. Had our guide known the road well, we should have accomplished the journey probably in six or seven hours. We sought lodgings in the Catholic convent, and were very civilly received, though we carried a letter to the Superior from a priest of Nazareth, which informed him that we were missionaries, and were going about preaching and distributing the Scriptures.

6. Looked at the church of the convent. It is large and splendid, hung with tapestry, and ornamented with paintings. One painting represents the marriage of Joseph and Mary. I asked the friar that explained it to us, who married them.—He replied, "the Bishop of Jerusalem;" as if there had been bishops before the birth of Christ. In a grotto they show you the place of the Annunciation. They say that the house, in which Mary then lived, was carried by angels to Loretto, in Italy. Pilgrimages are now made to Nazareth to see the place where the house was, and to Loretto to see the house itself.

A Greek priest gave me the following estimate of the population of Nazareth. Greeks 300 or 400 houses; Turks 200; Catholics 100; Greek Catholics 40, or 50; Maronites 20, or 30: In all about 700 houses. We had previously, from looking at the town, judged the number of houses to be about 500.

The women in and around Nazareth go unveiled: and their principal ornaments are strings of money worn on their head dress. These coins differ in value from the para, which is worth only the fourth of a cent, to the Mahmoodia, which is worth more than three dollars. Paras are worn in great numbers, and a string of silver coins, worth about 10 or 20 cents each, is often passed over the forehead, and left to hang down on both sides of the face. Women, who wore money to considerable amount on their head dress, were seen bare-foot with mean and often ragged clothing, bringing pitchers of water to town on their heads.

8. Nazareth is situated on the side of a hill, and nearly at its foot. The hill faces E. and S.

E. Before the town is a valley, about a mile long, and from 50 to 100 rods wide, running N. and S. and by being surrounded by hills, it is made a complete basin. It is a charming spot, and I love to reflect as I walk over the plain of Nazareth, and the hills around it, that our Lord and Saviour used to walk over the same ground.

Canā of Galilee.

It is now a mean village containing about 30 Christian and 30 Mussulman houses. The Christians are all of the Greek Church. They have a Priest, who showed us their Church. It was a low, dark place. There is a water pot of stone in it, which the Priest says is one of those mentioned in the Gospel. It is so solid and heavy, as to be almost immovable.

The inhabitants said, that their village was six hours from Acre, and two from Sephooora; and it was found to be an hour and a half from Nazareth. The travellers arrived at Nazareth before the day had ended.

16. As I was walking in the hall of the Monastery, a Padre came up, and entered into conversation with me about the distribution of books. He said he was aware, that the English wish, by the distribution of books, to form a party in the East. "But," said he in a confidential manner, as if telling me something very important, "I perceive they do not know the character of the people in the Levant. One third of the money, which they spend for books, if distributed secretly, would form a large party. Whereas, by distributing books, they effect nothing. Fourteen cases of books arrived at Jaffa at different times while I was there, and of all of these I presume you cannot now find enough to fill two cases."

Such advice from a Missionary might seem like serious trifling, or like an intentional insult to us, but the manner in which the Padre spoke, and especially the fact that this is the method adopted by the Catholics in order to make proselytes, make me believe that he was sincere in what he considered the best method of converting men.—This man has been thirty years a missionary without learning the language of the country. I answered his remarks by showing what is the real object of the Bible Society, and by pointing out the present ignorance of the people, and even of the priests, in regard to the Gospel, and the necessity of giving them the Bible in their own dialect.

18. We have distributed in Nazareth about 70 Arabic Testaments and Psalters, nearly all of which we have sold. Though the Padres have opposed, yet their people have purchased, even in the convent, and in their presence.

Plain of Esdraelon.

At 10, we left Nazareth for Jerusalem, and in a little more than an hour we entered the large, beautiful, and fertile plain of Esdraelon. Carmel was in sight far to the W. and Tabor standing at the N. E. part of the plain, and Hermon running into it from the E. We were near five hours in riding across the plain to Jenuin, where we put up for the night. This plain, if properly cultivated, would no doubt support thirty or forty villages, of two or three thousand souls each. Yet, in crossing the plain, we could see only four or five miserably inhabited, mean villages. It is easy to

imagine what effects would be produced here, should the country fall into the hands of a liberal, Christian government. Tabor and Hermon would rejoice.

This plain has been the theatre of many battles. And it is believed by a certain class of interpreters of prophecy, that this will be the scene of the last great battle. See Rev. xvi. 16.

The Samaritans.

After taking some refreshment we went to visit the Samaritans, having first sent to the Kohen, or Priest, to know if a visit would be agreeable. His name is Shalmar ben Tabiah. His first name he sometimes pronounces Salomer. I believe it is the same as Solomon, which the Jews in Jerusalem now pronounce Shloma. He received us in a neat apartment, and we immediately entered into conversation. Ten or twelve other members of the sect soon came in. Our conversation was in Arabic. They represent the number of their houses to be 20 or 30,—about 60 pay the capitation tax. They say there are no other Samaritans in this country, but they are quite disposed to think they are numerous in other parts of the world.

We visited their synagogue. It is a small, dark, but neat room, with an altar, but without seats.—We were obliged, before entering, to pull off not only our over-shoes, but also our slippers, which are not prohibited even in mosques; and Mr. Jowett was obliged to take off an outer garment, which he wears, that is lined with fur. No person can approach the altar, except the Kohen and his sons. They expect a Messiah, who is to be a Prophet and King, but a mere man, to live 120 years, as Moses did, and to reign at Naploos over all the world. Those who do not receive him, are to be destroyed with the sword. The promise concerning the woman's seed does not, they believe, refer to the Messiah; but that, concerning a prophet like unto Moses, does refer to him, as does also that concerning Siloh.

20. We renewed our visit to the Samaritans. We had yesterday requested to see their ancient copy of the law. The Kohen objected, but after much persuading, and indirectly presenting the motive which generally prevails in this country, i. e. the offer of money, he at last consented to show it to us this morning. In order to do it, he said he must first bathe, and then put on a particular dress for the occasion. On our arrival at the synagogue, we waited a short time, and he appeared, entered the synagogue, approached the altar, kneeled and put his face to the floor, then opened the little closet which contained the holy book, kneeled and put his face to the floor again, then brought out the brass case, which contained the roll, and opened it so as to show us the manuscript, but we were not allowed to touch it. It is in the Samaritan character, and the Kohen says it was written by Abishua, the grandson of Aaron, thirteen years after the death of Moses, and 3260 years ago. See 1 Chron. vi. 4. Another brass case stood near this, containing an exact copy of the original manuscript, said to have been made 300 years ago. On a shelf, in the synagogue, were a considerable number of copies of the Samaritan Pentateuch. We saw also the relic of the Polyglott Bible mentioned by Maundril. The Bible of the Samaritans contains only the five books of Moses. They have however, Joshua and Judges, but in separate

books. They say that since Joshua there has been no prophet. He was the disciple of Moses, and inferior to him. David was king in Jerusalem, but not a prophet. We inquired whether the Samaritans held it lawful to read the books of Christians. They said there was no law against it, and we left with them one Testament in Arabic, and another in Hebrew.

At noon we left Naploos. A little way from the gate we observed, on our right hand, a mosque, which I suppose to be the one that travellers have mentioned as the place bought by Jacob at the hand of the children of Hamor, Gen. xxxiii. 19.—Jacob's well is to be seen near by, but through the ignorance of our guide we missed it. At six o'clock we arrived at Singil, and took lodgings with a Greek family, the only Christian family in the place. Before our arrival, we were overtaken by a heavy rain.

Jerusalem.

We set off at half past seven, and at four, we arrived at Jerusalem. Two miles N. of it, as we reached the summit of a hill, we had a sudden and fine view of the city. The different accounts given by travellers of the appearance of the city, may be accounted for in part by the fact, that some approach it from the W. when it is seen to great disadvantage, and others from the N. where the view of it is truly splendid. I resumed my former room, and Mr. Jowett took Mr. King's room. It is nearly five months since I left the holy city.—Returning to it seems like returning to my home.

Nov. 23. An English traveller, who is now in the city, came to our room by invitation, for divine service. Mr. Jowett read the prayers of his church, and I expounded Eph. 2. Yesterday and to day I have received, from Metropolitans, priests, and others, as tokens of their pleasure at my return, three bottles of aqua vitæ, six of wine, and eight small loaves of fine white bread. I am pleased with these attentions, and indications of friendship. May God grant that they may terminate in a truly *Christian* friendship.

CONVERTED AFRICANS.

We have on various occasions quoted the addresses and writings of heathen converts. The following are specimens of addresses delivered at a missionary meeting at Regents Town by some of the Liberated Africans. They not only afford a striking evidence of the utility of Missions, but those who live under the light of the gospel may derive from them much useful instruction.

One of the Native Teachers spoke as follows—

My dear Friends—I cannot be thankful enough for the mercies which I have received. I can say that *the Lord has done great things for me, whereof I am glad*; but, still, I do not feel grateful enough.

It is God who put it into the hearts of good people to come here to do us good. We were brought here through much trouble; for we were afraid of our bodies lest they should be killed: but it was for the good of our souls.

It is God that has done all these things for us: we can never be thankful enough. As the Lord has done great things for us, we ought to do something for our country-people. As we

have received the Gospel freely, we ought to give freely. We received books and teachers to teach us the Word of God.

It is written in St. Paul's Epistle to the Philippians, ii. 10, 11. *that at the name of Jesus every knee should bow*; so that we hope that God will send his Word to our country-people. You know what a state they are in. The stones, that they worship, cannot save them: the sticks, that they worship, cannot save them. No! none but Jesus can save them. Our poor country-people do not know that they have a soul, nor that there is any such person as the Lord Jesus Christ. I am very thankful for what God has done for me, but I am not worthy to speak to you about the Gospel. We must not think that giving our coppers is a great thing, for the Lord brought us naked into this place, and has done much for us; and if we have put our hands to the Gospel plough, we ought not to look back: but I fear some of you want to look back—you that promise to give sixpence, and then only want to give three-pence!

Another Native thus addressed his countrymen—

My Dear Friends—I cannot tell you much word: but I must say the Lord has done great things for us; for *once I was blind, but now I see*.

I know how long I have been in this country, and that it was the Lord that brought me here: if one man had told me that I should ever come here, and wear shirt and trowsers as I do now, I could not believe him. But I very sorry to say some people turn their back on God's Word: they not consider that the Lord is faithful.

I not able to tell you what the Lord has done for me: it is by the goodness of God that I am still alive, and hear God's Word.

I sorry very much to hear our Brother say some people not like to pay the Society as before-time: but you must give with a glad heart—for *the Lord loveth a cheerful giver*—that our poor benighted country-people may know and live also. If you cannot give it without grumbling, you had better eat it.

I desire that every one may know him; but *it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*.

It is of no use for me to talk much. You see, not many white people live here; but we plenty black—Why? because it is not for money that they come, but to *preach the unsearchable riches of Christ*. You know if a man only learn A B C, he must have a teacher—so, we must have men to teach us the way to heaven; although Jesus Christ is the way.

You must all die; and every man that dies without Christ goes to hell. Remember, you must die—perhaps to-morrow. Consider, God

done great things for you, but you do little for him: some only give one penny, and grumble to give that.

But the Lord says, *Whosoever cometh to me, I will in no wise cast out.* These words are my comfort, day by day. I will say the Lord is good and faithful to me. We all meet together to-day; but we all must die, same as we all meet together here.

I am not worthy to say any thing for the Lord Jesus Christ, for I am a sinful man. It is by Him alone I live: without Him, I die long before this. That's all I got to say.

Another of the Native Teachers, a young man, said—

My African Brethren! it is through the government, under God, that we are brought from the slavery of man; but it is God alone, that has brought us from the slavery of the Devil. We are called to assist in this great work.—You know, my Dear Friends, that God has put it into the hearts of good people to come here and teach us to read His Word, or we should never have known any thing about the Lord Jesus Christ.

Now I often think about my poor benighted country-people; and about my poor father and mother, and my sisters; and my wish for them is, that they may know Jesus Christ. They are in great darkness, and they don't know that there is either a heaven or a hell, or any thing about it. I asked some of my poor country-people what would become of them, if they died: they said, "If a man dies, he die—palaver done." What an awful situation this is to be in! Let us then do what we can for them; and, though every one cannot be a preacher, yet you can give your coppers, and your prayers, that God may bless what you give.

Christian Friends—With pleasure I stand up to tell you, what great cause I have to thank God for the unspeakable mercies bestowed upon me.

I am a native of the Bassa Country, from which it has pleased our gracious God to bring me, through the horrid Slave Trade.

My mother died when I was an infant; and after I had staid with my father a few years, he sent me, with an elder brother of mine, to one of the Chiefs of the country; with whom I staid about two weeks, when he sent some people to another country to go trading, with whom he also sent me. I did not know that they were going to sell me. We walked three days before we reached the place—still ignorant of their intention.

The next day I was called for: and, when I came, I heard, by their conversation, that they had sold me. I cried very much; but alas! as there was no Christian Religion there, there was no pity. So I became a Slave. I

looked about me, and saw none but strangers—my country-people had all withdrawn. While I was crying, one came and told me, that I was only put in pound for one month, and that I should return to my friends again. But this proved all false: no pity, no mercy, was shewn me: like a beast they began to treat me, though I was free-born.

Soon after they took me to an island, to a White Man, named John Mills. To him they sold me.

I had been about three weeks a slave to this White Man, when it pleased God to send Englishmen to deliver me, and many more.

About five o'clock in the morning, five boats, full of soldiers and sailors, landed. We were taken by the Head-man into the bush. I and another boy tried to run away; but they soon caught us, and brought us back again, and John Mills delivered us to the English, who took us off on board the schooner.

We staid about one week at anchor, and then sailed for Sierra Leone, where we were landed immediately.

After we had staid about one month in Free-town, we were sent to Regent, then called Hogbrook.

At the first when we were at Regent, we were surrounded with nothing but bushes; and we did not like to stop there, but we were forced so to do. I believe we were at Regent a whole year without a White Man; and we lived in a most wretched way—*without God, and without hope in the world.*

After that, Mr. Hirst came, and he took the trouble of teaching me the Lord's Prayer; but my heart did not delight in it. Mr. Hirst also kept Meeting; but I only went to make game.

In this awful state I continued, until Mr. Johnson came, who caused me to stay with him: but I did not like to stop with him at the first. So when he had gone down to Free-town, to bring up Mrs. Johnson, I went down to stay with Mr. Refell. However, Mr. Refell soon found out that I was good for nothing; and he sent me back again to Regent, and was glad when he got rid of me.

So I went and staid again with Mr. Johnson, who put me to keep the rice store.

I then, with the rest of the people, attended Divine Service in the Church regularly; and it pleased God soon after, through the instrumentality of Mr. Johnson, to call me out of nature's darkness into His marvellous light. I beheld myself wretched and lost, until I was pointed by Mr. Johnson to the *Lamb of God that taketh away the sin of the world.* I was encouraged to throw myself at the feet of Jesus, through whose blood I enjoyed that peace which passeth all understanding.

Since that time I have struggled with the world, the devil, and the flesh; and have been,

alas! too often overtaken by these mighty foes. Yet, through the mercy of God, here I am. Thus far He has upheld me; and I am confident He will keep me, by his almighty power, unto the end. *Surely goodness and mercy shall follow me all the days of my life!* Why? Because it has followed me.

I cannot fully express what I feel. Oh! when I look back, and consider what I was ten years ago, and behold what the Lord has done for me and many of my African Brethren, I am astonished, and constrained to exclaim, *What hath God wrought!*

Oh that God would give me a grateful heart! that I may be thankful to Him who has redeemed, yea, who has plucked me as a brand out of the burning, and be grateful to my benefactors—I mean Government, which has been the means of delivering me from temporal slavery; and also to the Church Missionary Society, and its Missionaries, who have been the instruments of delivering me, and I trust I can say, many of my Black Brethren and Sisters, from the slavery of the Devil.

Oh! what good has been effected through the preaching of the Word of God!

My African Brethren, I beseech you to be thankful. You know what we were once: and now behold what great things the Lord has done for us.

Oh! let us never rest, but be always endeavouring to make known the great mercies which we have received, freely to our poor benighted countrymen.

Thanks be to God our Father, who has and does give us the victory, through our Lord Jesus Christ. Amen!

SANDWICH ISLANDS.

We have before noticed the death of the King and Queen of the Sandwich Islands. We learn the following additional particulars from the London Missionary Register:—

Death, in London of the King and Queen.

Change of diet, and some want of caution in the use of food to which they had not been accustomed, appear to have but ill prepared them to encounter the measles, with which disorder they were seized soon after their arrival. Pulmonary affections followed, and both were soon carried off. The Queen died on the 8th of July, and the King on the 14th. The first medical aid was afforded them.

The Physicians who attended the Queen, (Sir H. Halford, Dr. Holland, and Dr. Ley) issued the following statement relative to her decease—

“Thursday Evening, July 8, 1824.

The Queen of the Sandwich Islands departed this life about half-past six this evening, without much apparent suffering, and in possession of her senses to the last moment.

The King, in the midst of his deep sorrow, manifests a firmness of mind which has penetrated every body about him with a feeling of respect. Though very anxious to express his grief in the manner of his country, and to shew the marks of deference which are usually paid to the dead there, he submits, with good sense and patience, to every suggestion which our habits dictate.

We have every reason to believe that His Majesty's anxiety and depression have aggravated all the symptoms of his disease, which, but for this cause, might ere now have terminated prosperously; but we hope in a day or two that he will be better.”

These hopes proved fallacious. The death of the Queen appears to have greatly aggravated his disease. Sir Henry Halford having been obliged to leave London, Sir Matthew Tierney was called in on the 13th; but in vain, as the King died the next morning. Sir Matthew, with Dr. Holland and Dr. Ley, issued the following notice—

“Wednesday, July 14, 1824.

The King of the Sandwich Islands departed this life at four o'clock this morning. The alarming symptoms of his disorder rapidly increased within the last few days, and he at length sunk under it, without much apparent suffering.”

The King having determined that the remains of the Queen should be conveyed to her native country, the body was embalmed; and after lying in state, surrounded with the insignia of dignity customary at the Sandwich Islands, was deposited, early on Monday morning, in the vault of St. Martin's Church, to await the time of embarkation. The remains of the King lay in state in the same manner as those of the Queen: the display of war-cloaks and head-dresses of various-coloured feathers, had a singular but imposing effect: the body was afterwards deposited by the side of that of the Queen. Government have given orders that every respect shall be paid to the remains in their conveyance to Owhyhee: the Blonde Frigate, Captain Lord Byron, is ordered to receive them, together with the Officers and Suite of the late King and Queen, and convey them to that island.

On the death of the Queen, the King sent off despatches by two vessels from Falmouth, which were trading direct to the Sandwich Islands, with intelligence of the melancholy event; and on his own death, his Secretary addressed the following letter to the Prime Minister, Krimakoo—

“London, July 15, 1824.

Dear Friend—

It is very sorrowful news for you; but, being the will of Heaven, we must submit. I mentioned in my letter, dated July 9th, the

death of our good Queen. The King, having lost his consort, was much agitated by the fatal shock; and, unable to support the weight which his manly bosom experienced, he died, my Dear Friend, and left us to lament the virtues which we so often admired in him. You well know my feelings; and the reason that I have to deplore the loss of such true friendship. All that the physicians could do, all that we could say by way of consolation, availed nothing: he told me, more than once, that all the support which the English Nation could give him was in vain. The fatal bargain, my Dear Friend, was made; and he sunk to rise no more. Their bodies will be removed to the Sandwich Islands, to give you and the whole of our Nation satisfaction that every thing was done by the English Government and private gentlemen, to promote our comfort, and assist our unfortunate Monarch. Even the King of England sent his own Physician, and the noble Duke of York his Surgeon; and every thing that England produced was at our command. You will much regret, with myself, that circumstances prevented his having an interview with the King of England, who kindly expressed his hope (through his Physicians) that our King would console himself, and not sink under his affliction; and that His Most Gracious Majesty would give our King an interview as soon as his health was restored. I hope you are well; and that we shall be able to continue to labour for your welfare, is the wish of

Yours, truly, JOHN B. RIVES."

The King and Queen, with their suite, took up their residence, on their arrival, at a Hotel in the Adelphi. The Hon. Mr. Byng was directed by Government to shew them every respectful attention. Many persons of distinction had been introduced to them; and arrangements were making for a visit to His Majesty at Carlton Palace, when the illness which has thus proved fatal intervened. They had an interview with the Emperor of the Brazils, at Rio Janeiro on their way to this country.

Thus have these two Royal Personages fallen in the flower of their age—the King having reached twenty-eight years, and the Queen being in her twenty-second.

We need not say how unfavourable to incipient feelings of religion, visits of this nature are likely to prove; and how little capable such persons must be, without an intelligent and confidential guide, of finding out and appreciating the real excellence which retires from gay and pleasurable life. It is an act of true wisdom and humanity, to prevent visits of this kind; as the evils and dangers of highly civilized society are far more likely to contaminate the visitors, than they are likely to derive advantage from that which is good.

The late King and Queen had manifested

such favourable dispositions with respect to Christianity, as to render the Officers and Directors of the Society in this country which is connected with the Mission to their dominions naturally anxious to cherish these dispositions; and they sought to do this with better hopes, as Letters reached them by the ship which brought the King and Queen, stating that one object of their visit was to see the Society which had sent Mr. Ellis to the Islands. On their arrival, therefore, application was made to know when a Deputation could see them; but it was considered right by those who directed the etiquette of their proceedings, that they should appear at Court before any Deputation should wait upon them. In the meanwhile, they were taken ill, and could not be seen by the Secretary, though he repeatedly called. This is the more to be regretted, as they had expressed, especially the Queen, an earnest wish to see some of these friends.

Christianity appears not to have been taught in vain to some of the late King's family. We find the following statement in an American Publication just received—

"Mr. Chamberlain, one of the Missionaries at the Sandwich Islands, writes, under date of November 10th, that the mother of the King recently died at Lahaina, on the Island of Mowee; and that she furnished to those who were best acquainted with her, and those who witnessed her decease, much reason to believe that she died in the faith of Christ, and has gone to experience the blessedness of those who turn from Satan unto God.

Extracts from a letter recently received by one of the Editors of the Western Luminary, from the Rev. Charles Stewart, Missionary at the Sandwich Islands, dated

Lahaina, Island of Mani.?
Nov. 28, 1823.

If I am not mistaken, you owe me a letter; and I am certain M. does. Still I cannot resist the inclination I feel to devote an evening to you and yours. It is far—far from being the first hour, I can assure you, that I have felt this disposition irresistibly following the "warm remembrance" of you: But at no time has the indulgence of it been so convenient as at present. A year and more has passed since my eyes last rested on my native shores—since the hour I voluntarily buried "the friends I love best" in a *living tomb*; and I now address you from that pagan land, so long, before our separation, the subject of our conversations and our prayers. During that period, I have been taught, more fully than ever before, the strength—the warmth—the tenderness of the attachment which binds you to me. Distance, and the circumstances in which I am placed, make the recollection even of a common acquaintance, dear; but the thoughts of the few whom I loved to think and call my bosom friends, sometimes almost "breaks the nerve where agonies are born"—and were it not for the object and the hopes

that brought me here, my feelings would be insupportable.

After having been engaged six months in establishing a new Missionary Station, under the necessary privations of such a situation, you probably would ask what my thoughts of a missionary life now are? In answer, I would say that they are such, that I have been anxious, almost to an uncomfortable degree, to hear that you have devoted yourself to the glorious work. * * * I always felt satisfied that the opinion entertained by many, that those ministers whose talents and acquirements were too inferior to secure respect and usefulness at home, are good enough for missionaries, is a great error; and what I have experienced already in the work, has made me tenfold more certain of it. Such men should be the last, rather than the first, to be sent on such important business. A missionary should have the wisdom of a philosopher, as well as the piety of a saint; and when one is to be selected, the liberally educated and accomplished scholar—the man well acquainted with the world—with its customs and its manners, and with the various characters of men, should be chosen.

No ambassador of Jesus Christ could desire a more extensive or more interesting field.* From Bhering's Straits to the Isthmus of Darien, there is nothing but one widely extended spiritual waste: All this must yet be reclaimed, and be converted into the vineyard of the Lord; and blessed, in my view, will be the man who is permitted first to gird himself to the work. A century hence, another American Republic may stretch itself with its millions along the Pacific coast: the planting of a colony on Columbia River may be considered a pledge for the fact—and the minister who is permitted to form its religious creed according to the precepts of eternal truth, and zealously to watch over the spiritual interests of its members, may not only be instrumental in the salvation of many of his immediate charge, but may secure to his name and memory the blessings of generations unborn.

From the public journal of the mission, you will learn its present state, engagements, and prospects: and it is unnecessary for me to occupy any part of a single sheet with what you will find in the Herald. There are hundreds of things about which I might write, without failing to interest you; but the impossibility of touching on a hundredth part of them, may hazard an omission of all, from the difficulty of making a selection. I have the most heart-cheering confidence that M. and yourself do and ever will feel deeply concerned to know the more private and domestic history and situation of myself and family: And, to commence at this point—I rejoice to assure you that we are most contented and happy in our lot, and feel it a privilege to be what we are, *poor missionaries*. Goodness and mercy have accompanied every dispensation to us; and we should be among the most ungrateful of beings, if thanksgiving and praises did not fill our hearts and mouths. Our accommodations are comfortable; but most simple and humble, and such as would deeply affect the hearts of many at home, who love us most tenderly. Our habitation is a straw hut, without window-glass, or floor, except the ground; and of

one apartment only. Our food admits of less variety than might be supposed from some accounts I have seen of the islands. Sea bread and salt provisions, received from America, are our chief dependence; though goats, hogs, fowls and ducks may be purchased at the market prices of Philadelphia or New-York. We have no butter—can procure little milk, and have long been without sugar. Still we feel ourselves peculiarly favoured in our establishment at Lahaina, and are more than satisfied with the many sources of enjoyment we possess. The people are as interesting as any uncivilized heathen can be. *Portraits* and anecdotes of many of the chiefs, would gratify you exceedingly. The character of our lamented and kind patroness, Keopnolani, one of the queen dowagers, you will probably see in print in America. A tract is preparing for publication, with a full account of her life, and the various reasons for entertaining hope in her death. The nation is rapidly advancing *towards* civilization, and is at a most interesting crisis. The visit of the king to Europe and America, it is hoped, will produce a happy effect on his own character, and that of his people. He is on the eve of embarkation for London, in the whale ship *L'Aigle*, Capt. Starbuck. The party accompanying him will give a good idea of the principal part of the chiefs: It consists of his favourite queen, *Kamehamalu*; *Boki*, governor of the island of Oahu, brother of the celebrated chief *Karaimoku*, alias Mr. Pitt, prime minister of the late king, and *every thing* to the present; *Kinni*, his wife, a dignified and fine woman; *Narhe-Tertni*, and *Okekunanaoa*, two particular friends of the king; and *Mannai*, his favourite steward. Their visit will create much interest in both countries. It is greatly to be lamented that they could not have gone under the direction of Mr. Ellis, the English missionary at these islands. The national council which was called to determine whether the king should go or not, made the attachment of Mr. E. to the king's party almost a *sine qua non*, in which the king joined: but Capt. Starbuck, from the first, without any assignable reason, refused absolutely to take him. Had not the king become intoxicated at this juncture, it is probable that he would have gone in one of his own vessels, under the patronage of Mr. Ellis; and his introduction in Great Britain would have been respectable, and his object in going a visit to his majesty and government would have been attained. What the end of his expedition under the control of a dissipated captain of a whale ship may be, it is impossible for us to tell. All that can at present be said, is, that an overruling Providence can order every apparently evil thing to promote his own glory. * * * The females are both great favourites with us. *Kuini* is a most particular friend: she is the daughter of *Hodpiri*, the husband of the late *Keopnolani*. *Kamehamalu* is decidedly the most superior female on the islands.

Dec. 15th.—An opportunity of sending letters from Oahu, is expected in a few days; and I must close this immediately in order to be ready for it. I have been very ill for the last week, and so has *Betsey*; both confined to our beds, and requiring much and very constant attention. *Mrs. Richards* has an infant ten days old, and is remarkably feeble; so that *Mrs. Stewart* has had to take care of three sick adults, and to nurse two infants, be-

* Mouth of Columbia River.

sides doing the cooking, washing, and all the work of the two families. She never professed to have a great deal of the missionary spirit; but daily shews that she possesses the first rate qualifications for the work. I have never seen an expression of sadness on her countenance; and she never was more animated and sprightly than at present, though so oppressed with labour and care. Her health is remarkably good. Betsey is a very invaluable friend to us. She would write to you, but is too unwell at present. They both join me in sincerest and warmest love to yourself and M., and all our common friends. Do write often and fully to us. May God bless us all with everlasting life.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 16, 1824.

The receipts into the treasury of the American Board of Commissioners for Foreign Missions, from August 17th to Sept. 20th inclusive, amounted to \$4,404 77.

SABBATH SCHOOL CONCERT.

We understand the American Sabbath School Union, has set apart the second Monday evening in each month, as the time for a general concert of prayer for a blessing on Sabbath Schools. Nothing we believe has tended to promote the great benevolent objects in which Christians are engaged at the present day, more than the universal observance of the Monthly Concert for Prayer. It has given a new spring to christian exertion, and called down blessings on their efforts. It has increased the faith of Christians, and taught them to shew their faith by their works. The information imparted at these meetings, and the prayers which are offered, are usually confined to the cause of Missions, the distribution of the Bible, and the prosperity of religion generally, while Sabbath Schools have been overlooked as a secondary object. "These ought ye to have done and not to have left the other undone." The circulation of the Bible—the cause of Missions—the distribution of Tracts—and Sabbath Schools, are all aiming at the same great object, and when united form a mighty engine, which the powers of darkness cannot resist. If either of these Institutions has a preference, it must in our opinion be given to Sabbath Schools. It claims priority on account of the numbers engaged. There are in this country and Great Britain more than a hundred thousand Sabbath School Teachers, who are engaged as missionaries in the regular instruction of more than ten hundred thousand children. Without their aid the Bible would be of little use to thousands who are there taught to read. In these Schools the foundation is laid for thousands of missionaries who will go to carry the Bible and proclaim salvation to a perishing world. Then let parents and children unite with Sabbath School Teachers in the monthly concert for prayer. Implore a blessing on their labours of love. Invoke the outpouring of the Holy Spirit on Sabbath Schools, and the world will soon be converted.

NEW-HAVEN AUXILIARY TRACT SOCIETY.

At an adjourned meeting, holden at the Lecture Room in Orange-street, on Monday evening last, a Society was formed Auxiliary to the American Tract Society. The following officers were appointed for the ensuing year.

NATHANIEL JOCELYN, Agent.

AMOS TOWNSEND, Clerk.

ELIHU SANFORD, C. J. SALTER, WM. K. TOWNSEND, M. A. DURAND, Committee.

CONSTITUTION.

I. This Society shall be called "The New-Haven Auxiliary Tract Society."

II. The payment of fifty cents annually, and subscribing to this Constitution, shall be necessary to membership.

III. The subscription shall become payable at the commencement of each year.

IV. The Society shall meet annually, on the second Monday in October for the choice of officers, and for the transaction of all other necessary business relating to the Society.

V. At each annual meeting a Clerk, an Agent and a Committee of four members, shall be appointed. The Clerk shall keep the records of the Society, the Agent shall transact all the common and active concerns of the Society, and report of his doings at each annual meeting—and the Committee shall co-operate with the Agent, and advise and assist him when requested: and shall preside, by its oldest member present, at each meeting of the Society.

VI. Any member may withdraw from the Society by sending a written notification to the Clerk.

VII. Each subscriber shall be entitled to two-thirds of his subscription in tracts: or, if he subscribe seventy-five cents, to one volume of tracts bound, per annum:—but if his tracts are not called for at or before each annual meeting, they will be considered as the joint property of the Society, and will be disposed of, by the Agent, accordingly.

OBSERVATIONS ON MISSIONS.

IN TWO LETTERS TO A FRIEND.—LETTER 1.

Communicated for the Religious Intelligencer.

DEAR FRIEND,

I feel constrained to address you (however unavailing the attempt may prove) on a subject, which, by many, at the present day, is considered and treated as one of very deep interest to all who profess the religion of Christ. I allude to the uncommon exertions which are making by means of Missionary and Bible Societies, and of other kindred Institutions, for the conversion of Jews, Pagans, and Mahometans, to the Christian faith: and to the numerous demands which are made, of course, for pecuniary aid, to carry into effect this great design. As I know you to be a friend to these Societies, and to the object of their institution; and as I am decidedly opposed to them, and to all the measures which they are pursuing; I am desirous, if possible, of convincing you of your error, and of withdrawing you from those pursuits, by which, as I conceive, you are injuring yourself to no good purpose.

First, then, I maintain, that the Jews, the Mahometans, and the Heathen, are both *safe and happy*, in their present condition; and need not the Gospel, either for their *temporal* or their *eternal* welfare. That they are happy, particularly the heathen, appears from the testimony of some Navigators and Historians, who, I take it for granted, are to be fully credited, in their reports and statements on this subject. Why then should we wish to disturb them, and to make them miserable, by labouring to change their opinions and

customs, which have been venerated and held sacred by them for ages? That they are *safe*, as to another world, appears from the consideration that they are, many of them at least, as we have reason to conclude, *sincere* in their belief; or, being altogether ignorant of the true God, and the way of salvation by Jesus Christ, they will not be punished for their unavoidable errors.

I know, that St. Paul represents the heathen, in his day, as very wicked and depraved, and as being in a perishing condition without the knowledge of Christ and his salvation: and on this account, he thought proper (or rather, viewed himself as under a necessity) to spend his life in carrying the Gospel among them; and called upon the churches to aid him in this benevolent service. In relating, before king Agrippa, his miraculous conversion and call to the ministry, he declares that he was sent, by Christ himself, to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of *satan* unto God, that they might receive the forgiveness of sins, and inheritance among them which are sanctified," &c. We are bound therefore to believe, that the heathen, in *Paul's day*, needed the knowledge of the Gospel, and that they could not be saved without it. But I maintain, that the case is different at the present day. They have continued now so long in their ignorance, that they cease to be in any danger in consequence of it. They do not therefore now need to have "their eyes opened, and to be turned from darkness to light, and from the power of *satan* unto God." They do not now need to "receive the forgiveness of their sins, and an inheritance among them which are sanctified." If you enquire, how I know this? I answer, that it is the opinion of many; and, as I judge, it is a reasonable opinion; and whatever is reasonable, must be true.

I admit that the state of the world, in the times of the Apostles, and for a century or two afterwards, was such as demanded and justified missionary exertions; and I am not insensible that we are indebted to the labours of missionaries for the religious privileges, and all the superior light and advantages, which have descended to us from our forefathers. I profess to be a friend to the religious institutions of my country, and am willing to do something to secure the enjoyment and continuance of them; but I am not willing to do any thing for the purpose of extending these blessings to others, who, by the Providence of God, have been so long destitute of them. I have no wish that Christian nations should become heathen; nor can I say that I have any wish that the nations which are now heathen, should become Christian, if any thing is to be done by us for that purpose.

But you will perhaps remind me of the command of Christ on this subject: "Go ye into all the world, and preach the gospel to every creature: and lo, I am with you alway, *even unto the end of the world.*" I admit the authority and wisdom of this divine precept: but enough, I think, has been already done, in obedience to it. It is not quite two thousand years since the Gospel was first published, and so successful have been the attempts which have been made to propagate it, that there are not now, it is supposed, more than SIX HUNDRED MILLIONS of the human race, who are not, in some degree, blessed with this heavenly light. I think therefore that we may now be satisfied, and that we may consider the great work

of propagating the Gospel as being, in a manner, accomplished; and the attempts which are made to excite compassion, in the minds of Christians, for the "poor, perishing heathen," as they are called, are in my view ridiculous, and, it is to be feared, in a great measure hypocritical.

Much has been said respecting the success of missionary labours, *within a few years past*, and of the great, and wonderful, and happy change, which has been effected in the condition of some portions of the heathen world; and it is triumphantly asked, "Can any man wish all this good fruit to perish, and that the heathen, who have been reclaimed from the darkness, the debasement, and all the horrors of idolatry and superstition, should again return to their former state?"—To this I answer, By no means. What has been done, if the reports be true, is well enough. But I say, let nothing more be done. The work has, as I judge, proceeded far enough. I am not certain that it would be expedient to recall the missionaries who have recently been sent forth to the pagan tribes on our western borders, to the Sandwich Islands, and to some other parts. It may be best, perhaps, to leave them to their own choice, either to return, or to go on with their work. But if they prefer the latter, let them support themselves; and then, if they shall effect any thing, they will have all the credit of it; and we, who have no concern in the matter, shall be relieved from the double burden of supporting the Gospel at home and abroad at the same time. A *burden* I call it. Some, I know, profess to consider it a *pleasure* to be permitted to aid in the advancement of so glorious a cause! If such are sincere in considering the missionary enterprise in this light, they are at liberty to seek enjoyment, and to spend their property, in the way they choose: but let them not expect to solicit others, who think and feel differently, to follow their example.

I would now proceed to take notice of some of the boasted accounts of missionary success, to which I have alluded, and which by many are considered as a reason for continuing the exertions and expenditures which have been so signally blessed; concluding with such observations on these accounts, as appear just and proper. But this must be the subject of another letter, lest I protract the present to an undue length.

Your sincere friend,

BENEVOLUS.

A——n, Sept. 30, 1824.

SANDWICH ISLANDS.

Extracts of a letter, received at Cornwall, Con. by the Principal of the Foreign Mission School, from his former Pupil, Thomas Hopoo, dated,

KAILUA, O HAWAII, (Owhyhee,) Dec. 22, 1823.

"To my much loved and revered Father, who taught me to know Jesus Christ, the God of heaven. Great is my affection towards you, my best friend in America; but greater is my love to Jesus, who is in heaven. I remember and regard what you said to me, when I was at your house; 'Thomas, be patient, be faithful, be much in prayer to God, that your benighted countrymen may be saved by Jehovah.'

"Jehovah has heard our prayers to him, that this land of darkness might be enlightened by him,

and that this people might know the salvation of Jesus Christ. I am here patiently, and I hope faithfully, labouring among them, and teaching them the Gospel of salvation, that their souls may be quickened by Jesus from the dust of sin and death.

"It rejoices my heart very much, to speak often to them about the salvation of Jesus Christ, that they also may behold the glory of Jehovah, the everlasting God. Is there any other business of life so good and so great as this? No: there is no other service like that of Jesus Christ our Lord. Through him we must be saved: Through him we shall arrive at heaven: There we shall see his glory, in the kingdom of his Father.

"I am here, on Owhyhee, diligently publishing the Word of God to the people, that they may understand the Gospel of Jesus Christ, the Redeemer of men. I was at Woahoo some time, teaching the palapala (reading and writing) to the people of one of the Chiefs. After this, I was sent to Owhyhee by the missionaries, to teach Kuakini, (or Governor Adams, as he is sometimes called,) the principal Chief on the Island, and to teach his people, the men, and the women, and the children of Kailua.

"I had been on Owhyhee a little more than a year, when Mr. Thurston arrived at Kailua, with his family. The Governor of Owhyhee has built a Meeting-House at Kailua, and on the tenth of this month, it was solemnly dedicated to the worship of Jehovah. On this interesting occasion, the Rev. Mr. Thurston preached from this text—Haggai i. 7, 8. 'Thus saith the Lord of hosts, Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.'

"All the Chiefs of these Islands are pleased with Mr. Thurston, because he preaches to them the good Word of God. He is very faithful and diligent in telling the people about the great God of heaven. He is a very good preacher in the language of Owhyhee, and points out to us the strait and narrow way, that our souls may arrive at heaven, through Jesus Christ. He is the only minister on Owhyhee, at the present time. The Governor likes Mr. Thurston, because he understands the native language; and he also speaks it almost as well as one of the people.

"In a few days, I expect to commence a School in the native language. Some already know how to read and write. The number of my scholars, at Kailua, the last year, was 120. By and by, I shall have 40 more scholars at Kailua, which will make 160. There is one of my scholars, who, I think, is born again. His name is Kelou, or Kamakau.—He is a Chief, and lives at Kaawaroa Bay, at the place where Captain Cook was killed. I have instructed him in the Word of God. By and by, perhaps, he will be a minister. He is a good Chief. He prays continually to God for you all, who live in the Christian land, that you may all be saved through Jesus Christ.

"I will tell you something about the Governor of Owhyhee. His desires after God are not very great. By and by, perhaps, he will turn his thought to Jesus. I pray with him and his family every night and morning. He wrote to Mr. Thurston, to send Thomas to pray with him, that he might be saved through Jesus Christ. I think al-

so that Kapiolani, a chief woman of Owhyhee, loves God, and loves Jesus Christ. She is continually hoping to go to heaven through Jesus Christ.

"My old Father too loves the Lord Jesus Christ. He thinks much about the great God. He rejoices at the thoughts of going to heaven when he dies. Jesus Christ is the continual object of his desires. He thinks about him by night and by day. He is almost the only object of his heart's desire, in these his last days. He wants very much to go to Jesus in heaven, that he may quickly see the glory of Jehovah. I am satisfied that he finds evidence of piety in his own heart; and I rejoice also that he has found Jesus. I call on my friends to rejoice with me.

"By and by, the eyes, and limbs, and bones, of the missionaries will be worn out, in labouring for the good of this people. By and by, perhaps, the people of these Islands will go before some of the people in America, who have the Gospel and believe it not. Perhaps they will get to heaven, and leave some of you behind. What will become of you, if you do not love Jesus, when the great day of Judgment shall come! When Jesus shall come in the clouds of heaven, with his angels! What will you do then! What will you say! Lord Jesus, have mercy on the unbelievers in America.

"Mr. and Mrs. Thurston send their kind regards to Mr. and Mrs. Daggett, wishing to be prayerfully remembered, with their little ones.

I am yours, the same as ever,

THOMAS HOPOO."

FOR THE RELIGIOUS INTELLIGENCER.

ON THE SUPPORT OF MISSIONS.

(Concluded from page 298.)

INTERVIEW 2d.

H. In our last interview you wished to know what I thought of my duty to God. It is to love him with all my heart, soul, mind, and strength, and my neighbour as myself.

S. True, this is the sum of our duty to God and man, yet we are exceeding apt to flatter ourselves that we comply with this duty, while we are slaves to sin and violaters of the divine law. The heart is deceitful above all things and desperately wicked.

H. How then shall we know whether our love is evangelical or false?

S. It is the safest way to judge from its fruits. True love to God is an active principle, it is always connected with saving faith, and this works by love and purifies the heart. By this shall we know that we love God because we keep his commandments, again, it will excite us to live to God for none of us saith the Apostle liveth unto himself and no man dieth unto himself, whether we live therefore, or die, we are the Lord's; it will cause us to set light by the world and to make the glory of God and an interest in Christ the great end of life. I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord. To love our neighbour as ourselves, is strictly to observe the golden rule. All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. In imagination place yourself in the situation of your neighbour; then as you might

reasonably wish him to do for you, supposing him in your situation, that do for him. This rule is safe to direct us in all the commerce of life. In order then to realize your duty, imagine yourself in the place of the poor, the sick, the afflicted, the mourner, the fatherless, the thoughtless sinner, ignorant savage, or heathen idolator.

H. As you have mentioned the heathen, I wish to know what encouragement there is for the efforts that are making for these wicked, and hardened creatures?

S. You would not, I presume have made this enquiry, had you read the very pleasing and interesting accounts furnished us of late by the missionaries. We have indeed every thing to encourage, and stimulate our most vigorous efforts for the extension of the Redeemers kingdom. I believe no one regrets what he has done to aid this great and benevolent object. I hope neighbor we shall soon have another opportunity to add to the little stock which has been so cheerfully lent to the Lord.

H. Whatever you do, is nothing to me, but as for myself I am determined the missionaries shall never have a cent of my money.

S. Why neighbor, I am surprised at such a speech from you. Little did I think that a person of your property and humanity, could withhold your aid from an object, so highly fraught with love and good will to man.

H. I know pretty well what this benevolent object is, of which so much is said. It is all a piece of speculation. If my estate were five times as large, I assure you they would be no better for it. Before I would give my money to the missionaries I would sink it in the sea.

S. But you appear to be passionate. Stop a moment and let us examine a subject so important with candour and deliberation. Perhaps you have some information that I have not received. I am open to conviction, and should be glad to know what reason you have to feel thus. If as you seem to intimate, the missionaries have been unfaithful to their trust, and sought their own temporal interest, instead of the salvation of perishing souls, they must be very wicked and hypocritical. I wish to know the fact how did you obtain the intelligence.

H. I had it of Mr. D—— he has been several voyages to sea, and has seen missionaries in various parts of the world. Once in particular he saw them buy and sell among the heathen, in other places he saw them building houses and colleges. From this, I was fully satisfied that their aim was to get rich, and make a great appearance, in the world. I am determined not to support their extravagance.

S. But is this all?

H. No, I have heard others speak very slightly of them. Mr. L. said he heard their main object was to get money.

S. But what you have stated as being against them is as far as it goes, very much in their favour. You stated first they were trading. This often becomes necessary, when they are under pressing circumstances. But while they were diligent in business, you omitted to state that they were fervent in spirit, serving the Lord. 2. they were building Colleges &c: These are also very necessary in spreading the light of civilization and religion through the world. But you did not view

this as done with a single eye to the glory of God. 3. They were spoken lightly of. But that good men, should be hated and despised by the wicked, is nothing strange, or singular: we learn from the Bible that this feeling has reigned in the unrenewed heart from the fall of man down to the present time. In the treatment Christ and his apostles received from the world, this fact is strikingly instanced. A more perfect and unblameable character than that exhibited by the Son of God, never existed (his enemies being judges) and yet no being, was ever equally slighted, despised, and hated, by the ungodly. 4. It was reported that their main object was to get money. Than this, a more palpable, and self-evident absurdity, cannot be stated. Who would devote his life to the service of others and live upon charity if he sought earthly riches, or aggrandizement. Our Saviour never taught his disciples to expect this. If any man will live godly in Christ Jesus, he shall suffer persecution. Blessed are ye when men shall persecute you and say all manner of evil against you falsely for my sake, for great is your reward, not on earth, but in heaven. There is we see a manifest want of candour as well as of piety among those of you, who urge these unsupported censures against the innocent, for no other purpose than to excuse yourselves from a conscious duty. For would not a candid man place as much confidence in the testimony of a hundred creditable witnesses, in favor of missions, as he would in the unfavourable reports of two or three wicked men? That testimony, my friend, may be had, not from a hundred merely, but from thousands of living witnesses, so that incredulity herself would blush, would she but open her doors and admit the heralds of truth.

H. But the missionaries cannot benefit the souls of the heathen, they are in the hands of God, and are as they were made, they worship him in their way, and we in ours.

S. What new system of doctrine is this. The preaching of the word is, according to the bible, the only instituted mean of salvation. It pleased God by the foolishness of preaching to save them that believe. Take heed unto thyself and unto thy doctrine, continue in them for in so doing thou shalt both save thyself and them that hear. But how shall they call on him in whom they have not believed; and how shall they believe in him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent. If the heathen worshipped the true God, there would be no need of sending them missionaries, but it appears from this verse that they never will know or worship him till the gospel is preached to them. Go ye therefore into all the earth, and preach the gospel to every creature, a duty binding no doubt on all who love the gospel. Though all are not required to go in person yet they are required to go and preach by disseminating the scriptures, and sending preachers. It is unquestionably our duty to do good to all men as we have opportunity, and to give according to our ability. God has put it in your power to do much good, he has entrusted you with much wealth, it is not your own but only a talent lent for your improvement, the cattle on a thousand hills are his, as your property is Gods it should be resigned up to the disposal of his will, hoard it not, lest he come and take away

his abused blessings; or cut down at once, the barren, and uncumbrous tree. Yes friend, the messenger of death may soon arrive, shortly he may rap at your door and call in a resistless voice. Son give an account of thy stewardship. See to it then that you are a faithful steward of the Lord's goods. Trifle no longer with his mild and reasonable requirements. As your preserver and benefactor, he has a just right to all you have and are; have then the laws of gratitude, love and mercy, no influence upon you, while the perishing heathen are crying to you for help, and the shadows of death are already beginning to flee away? Is this the time to sleep? Can you at this eventful day sit down in ease and indifference? Can you behold with slight emotions the rising glory of the church? Have you no desire to forward the interests of the Redeemers Kingdom when all its friends are awake? Shall the macedonian cry, come over and help us, sound in your ears to no purpose? Have you a heart to feel for a brother's woe? I beseech you if you have, to think of your obligations, as you have freely received of the Lord, so also freely give. But if you have not, keep your golden dust till your power to grasp, is palsied by the hand of death. For surely God can do without it. Give not grudgingly for the Lord loveth a cheerful giver. This cause will triumph gloriously whether you give, or withhold. For God has pledged his word to support it, and has displayed his power by a universal and invisible influence upon the hearts of his people who were settled upon their lees; their eyes are opened, they are roused from their lethargy, and have come with one accord to the help of the Lord against the mighty. Yet much remains to be done. Behold the fields already white unto harvest; and consider the limited exertions which have been made to supply them with faithful labourers. Then ask yourself in the sight of God, if it is nothing to you. Remember also that there is a woe, an awful woe to them that are at ease in Zion! The heralds of the cross are flying through the earth; Darkness is beginning to scatter, and idols to crumble before the Sun of righteousness. And shall the blood of poor pagans be found in your skirts? If you would avoid such aggravated guilt awake! and enquire whether you have the testimony of conscience that you love your neighbour as yourself. If a child of yours was confined for life to some dark and benighted district of Arabia without a bible or a christian friend to bless his dreary abode; how readily would you aid in sending a missionary to that place. But the heathen too have souls as well as your children, they stand in near and intimate relation to us, we are all the children of one common parent to whom we are accountable for all our conduct. And as there is salvation in none but Christ, let us hasten to point them to his redeeming blood, lest through our neglect, they die in their sins, lose their precious souls, and rise up swift witnesses against us in the great day of decision. T.—

MONTHLY CONCERT.

Bombay.—A letter was read from the missionaries at this station, from which we learn, that, in the publication of the Scriptures, they have received timely aid from the Bombay Auxiliary Bible Society. New Editions of several portions of

Scripture were needed, and some of them had been commenced. Genesis was half completed, in an edition of 2000 copies.

Mr. Hall, under date of May 29, writes, that, having put their School Report into circulation; a friend, high in the Company's service and altogether unsolicited, appended to it a subscription paper, which was shortly returned with an amount of 1700 rupees subscribed. Governor Elphinstone headed the list, with a donation of 300 rupees. [130 dollars.] The Missionaries pursued the suggestion to some extent, and increased the subscription to 3000 rupees, or \$1300. In consequence of this assistance, it was determined, as soon as practicable, to establish eight or ten schools, in addition to the twenty-six already organized.

Ceylon.—But the most animating intelligence which we have to present—the most animating, we may say, which has ever been transmitted from the East—is communicated in a letter from Mr. Garrett, at Bombay, who had just received letters from Jaffna, in the island of Ceylon. He writes that *all the stations there have been favored with the merciful visitations of the Holy Spirit, and that SIXTY OR SEVENTY NATIVES HAVE RECENTLY GIVEN EVIDENCE OF A SAVING INTEREST IN THE MERITS OF THE REDEEMER. Others are inquiring what they shall do to be saved.*

Cherokee Mission.—Mr. Finney, missionary at Dwight, speaks of the schools at that station as being in a high degree prosperous. He says, he never saw, at any place, in any country, more interesting groups of children than are assembled there. They are manly—docile—quick of apprehension—mild—and in every respect lovely. Of 60 scholars, not more than six are unable to read in the New Testament. Several of them are pursuing the study of English Grammar, Arithmetic, and Geography.—On the first Sabbath in May, two Cherokee women were baptized and admitted to the church. Three others entertain a hope, and others still are anxious. A recent letter from Mr. Butrick, dated at Carmel, Cherokee Nation, remarks, that, with few exceptions the Cherokees, who were admitted to the church at the several missionary stations, during the late revivals, live like humble and devoted Christians.—*Bost. Tel.*

From the London Miss. Chronicle for August.

THE LATE MR. SMITH, Missionary at Demarara.

An occurrence has been brought to publick view, which more fully justifies the character of Mr. Smith, and throws more light on the conduct of his persecutors than any thing that has before appeared.

In the Guiana Chronicle a paper has been published, signed by a Mr. Hopkinson, 19 April, in which he states that he had submitted to the Governor-General (Murray) certain serious and heavy charges against a Captain Spencer, a militia and burgher officer, which remained for many weeks unnoticed, but which were at length committed to a court of Inquiry for investigation.

The charge brought by Mr. Hopkinson against Captain Spencer was this—That he, Captain S., who resided in the very centre of the agitated district, had full information of the intended disturbance before it broke out, and neglected to make

it known to the proper authorities, and was therefore guilty of gross misconduct.

The court of inquiry has published their decision, which is, that "*No blame whatever is attached to Captain Spencer for his conduct on the 18th of August last—(reader mark,)—the revolt having been so unexpected, and the information so little believed, that it was not deemed expedient to alarm the colony by any military movement; and as it clearly appears that Captain Spencer, who lived in the centre of the part in which it broke out, knew no cause to believe the rumour of the day, he could not have avoided both ridicule and censure should it have proved unfounded, if he had needlessly thrown the district into confusion and alarm by calling out the militia.*"

Now this declaration completely exonerates Mr. Smith from the only charge which had the least colour of blame. He was judged a *criminal*, for not communicating to the Governor what he heard on Sunday the 17th. His answer was plain and simple; he had not the slightest idea that the slaves intended to revolt, he had therefore nothing to communicate;—and had he gone to the Governor, he might have incurred both "*ridicule and censure.*" Yet this silence of Mr. Smith is gravely called *Misprison of Treason*. But the very same conduct in Captain Spencer is declared to be *perfectly blameless*, and even commendable; and, on this ground, that he had no cause to believe the information he had received, and that had he reported it, or needlessly alarmed the Colony by any military movement, "*he could not have avoided both ridicule and censure.*"

"The decision on Captain Spencer's case (says the Editor of the New Times of July the 2d) is perfectly fair and just. It is monstrous to charge men with treason because they do not run to a magistrate with every vague rumour that they hear. But, if Captain Spencer has been treated fairly, the unavoidable inference is—that *poor Smith, was the victim of persecution.*"

FROM THE AMERICAN TRACT MAGAZINE.

THE WARNING VOICE.

Extract of a letter from a Clergyman in Vermont.

I am satisfied that good ~~has~~ resulted from the distribution of Tracts among my people, by means of our Auxiliary Tract Society. I have never seen them so generally interested in any other kind of reading. True, the subscription is small, but then the number of members is the greater for it; and such is the state of things at present, that we must be willing to collect money for the treasury of the Lord, where we can get it: "*here a little, and there a little.*" And I will add, we may think ourselves highly honored for such an employment.

For years I have taken a deep interest in the Tract Society. I do consider it as an engine eminently calculated to promote the Redeemer's kingdom. That Tracts have been blessed to the conversion of many souls, *incredulity itself* cannot doubt. One little incident of which I have personal knowledge, "*et cujus pars magna fui,*" [in which I was a principal actor,] I will relate.

In the spring of 1819, while a member of the Theological Seminary at Andover, I went into the western part of the county of Worcester, to

spend the vacation in my native town. I had procured a small parcel of Tracts, most of which I distributed to children and others, whom I saw by the way. The morning after my arrival, I took the few I had remaining, and walked into a part of the town where I once resided; and as I was descending a hill, observed a house at the foot of it, a little out of the road, into which I at first thought I would go and present one of my Tracts. But then I said within myself, "*I know not who lives there, and perhaps I shall meet with abuse.*" I perhaps changed my purpose ten times, before I came near to the house, and at last resolved to go by. I was fulfilling my determination, and had gotten opposite the house, when I was *solemnly* impressed with the *duty* of entering it. I turned suddenly about and went in. I found a mother with several small children about her; and soon learned, that her husband was a tenant, and that they were very poor. I said to her, that I hoped she had *religion*, for she must surely be wretched, if she had no interest in this world or the world to come. "*O la,*" said she, with an air of the greatest indifference, "*I do not think much about that.*" I conversed with her a few moments on the importance of laying up a treasure in heaven; and as I left the house, gave her the Tract entitled "*THE WARNING VOICE,*" requesting her to read it, and solemnly to meditate on the truths it contained.

A few days after, when in another part of the town, a person informed me, that this woman was very serious; that a stranger had called and given her a Tract by which she had been greatly alarmed concerning the salvation of her soul; and that she wished to see him, but knew not who he was, or where he could be found.

I soon called, and a person more thoroughly convinced of our lost condition by nature, I never saw. For several days she had been able to attend to no other business than just to provide necessary food for her family. I endeavoured to direct her to "*the Lamb of God, which taketh away the sin of the world.*" I called on her again several times, before I left town, and conversed and prayed with her.

I have not visited the place since, but a letter which I received from a friend, in the ensuing autumn, informed me, that she had become hopelessly pious, and united with the Church of Christ.

THE TRACT ON THE LORD'S DAY.

From a Gentleman in Vermont.

Among the various instances of good effected by Tracts, I will relate to you one just given me by Deacon S. He had occasion, a few months ago, to visit a town upon the Green Mountains, where no stated preaching or religious institutions are enjoyed. On the way, he met a carriage in which were seated two gentlemen with ladies, who seemed to be indulging their benevolent feelings in the distribution of Religious Tracts, as they passed the abodes of poverty upon the road.

Dea. S. went on to the house of Mr. R. where his business called him, and on entering observed several Tracts, and Mrs. R. engaged in reading them. She remarked that some people who had just passed, had given them some little books. Dea. S. examined them, found them excellent Tracts, and recommended them to be carefully read by

her and her family. Shortly Mr. R. came in, and the following conversation ensued:

Dea. S. "The timber you are to get out for me, must be ready next Thursday."

Mr. R. "I shall then be obliged to work next Sunday."

Dea. S. "No, you must hew no timber for me on the Sabbath. I can wait a day longer."

Mrs. R. "He worked last Sabbath."

Dea. S. "Is it your custom to labour on the Sabbath day?"

Mr. R. "Yes."

Dea. S. "Read that Tract." [Giving him the Tract on the Lord's Day, which he had selected from the parcel left with Mrs. R.]

A few weeks after, Dea. S. called again. Mrs. R. introduced the subject of religion, told him she had been greatly interested in the Tracts, expressed a great desire to enjoy the privileges of public worship, and said that her husband had *entirely forsaken the practice of working on the Sabbath.*—Thus these little messengers of mercy are the instruments of good.

FROM THE LONDON JEWISH EXPOSITOR.

THE FRIAR AND WATCHMAKER.

At Jerusalem there lived lately a Jew from Poland, who got his livelihood by making and repairing watches. Pater V., a Franciscan friar, a German by birth, who is the only one at Jerusalem who understands any thing of medicine, called often on the poor Jewish watchmaker, who mended his watch without taking any reward for it. One day Pater V. called on the watchmaker with a watch, which was very much disordered, and which did not belong to himself, but to another friar of the convent. The Jewish watchmaker said to him, "I am ready to repair your watch *gratis*, but I cannot repair gratis the watches of every friar, and especially this watch, which is so much disordered!" The friar, Pater V., was displeased, and called no more on the Jewish watchmaker. This week the Jewish watchmaker became seriously unwell, being taken with a fever. The principal rabbies desired Pater V. to call on the watchmaker, and give him some physic; but in vain. I heard of it, and called on Pater V., and said to him, that he ought to go to the sick watchmaker, as a Christian, and as a Priest of Jesus Christ, who knows by the Gospel, that Christ commands us to pardon our debtors. "No," said the friar, "the Jew has offended me! he did not repair the watch."

I. Christ pardons our offences.

Pater V. I know my duty.

The poor watchmaker died last night, and was to-day carried to the grave. His brethren accompanied the body. He is lamented by every one who knew him, on account of his quiet disposition; and his wife is now a widow. Behold the conduct of a Catholic Priest, who lives in the convent, which is situated upon Mount Calvary! And that very Priest often spends several nights in the Church of the Holy Sepulchre, kneeling near the tomb of Christ, who prayed on the cross for his murderers! saying, "Father, forgive them, for they know not what they do."

June 25.—I wrote to Pater V., the Franciscan friar, who refused to go to the dying Jew, the following letter:

Reverend Sir,

The Jew, to whom you refused your assistance, on his death bed, is departed from this life. I gave you to-day notice of it, as you told me that you were just going to Church; I thought then to remind you of it, in order that you might exclaim with particular devotion, more than ever, "Kyrie Eleison!" "Lord, have mercy upon me!" for you have acted wrong, as a *Christian*, and as a *Priest*! And I do not know with what conscience you can pray, "Dimitte nobis debita nostra, sicuti et nos dimittimus debitoribus nostris." It is true, that you have been offended by the poor Jewish watchmaker; but you pretend to believe in a crucified Saviour, who prayed, even on the cross, for his murderers, "Father, forgive them, for they know not what they do!" And you have much reason to fear, that the Lord shall one day say unto you, "O, thou wicked servant, I forgave thee all that debt, because thou desirest me; shouldest not thou also, have had compassion on thy fellow servant, even as I had pity on thee?" And the Lord shall be wroth, and deliver you to the tormentors. You have, besides this, given very great scandal to the Jews; they will now say, and have said already, "Thus act the ministers of Christ?" I am not angry with you; but my love towards you, and my Saviour, dictates to me to write to you these lines, and with high regard, I am, Rev. Pater,

Your humble servant,

JOSEPH WOLF.

ARDENT SPIRITS—AN EXTRACT.

Every observer must at once see, that intemperance like a cruel, insatiate foe carries devastation, horror and misery wherever its influence extends. It destroys the health, the reputation, the property, the usefulness, the life, and finally, the future felicity, of its unhappy votaries. It mars the peace of families. Here none can adequately describe its enormity. Like a raging pestilence, it blasts all domestic tranquility. To have any just conception of the misery it produces, we must know the heart felt pangs of the disappointed wife, we must experience her severe mortification, we must hear her hopeless sighs, we must behold her flowing tears, we must realize her blasted prospects, and her fond affection for her ruined husband, now the object of infamy and reproach; then may we form some faint idea of the pain and anguish produced by intemperance. The offspring of the drunkard become objects of shame to themselves, or a reproach to others; and what is still worse, copy the wretched example of their deluded parent, and thus augment the mass of human woe.—Society is thereby robbed of many citizens who might otherwise be useful. Men of all classes, from the lowest grade to the highest, become victims to this infatuating habit. The most shining talents and splendid attainments are degraded, and the benefit which might accrue to society from them is prevented.

DEAN BERKLEY.

In 1721, the celebrated Dean Berkley, afterwards Bishop of Cloyne, arrived at Newport, R. I., with four or five opulent and literary companions,

one of whom was a baronet. They crossed the Atlantic for the purpose of erecting a College at Bermuda, chiefly for the conversion and education of the Indians. They either could not find that Island, or else they supposed it was in the vicinity of Rhode-Island. When they landed in the south-east part of the Island, they were all armed, in expectation of seeing the natives;—and when they came round to the proper harbour, they found a spacious town as large as Salem then was, with several places of worship, and among them a handsome church, and a large congregation of Episcopalians. Having found their mistake, they concluded to remain where they were. It was there the celebrated Dignitary of the English Church is said to have written his immortal work—“*The Minute Philosopher*.” He built *White Hall*; and when he had finally returned home, he gave that structure, with the farm annexed to it, together with his Library to Yale College. He gave a fine organ to Trinity Church, at Newport, and left memorials of his friendship to some congenial souls on the island. It is not more than 30 years since a very aged gentleman of Boston (Shrimpton Hutchinson, Esq.) told the writer that he remembered hearing the learned Bishop preach at Newport.

Med. Int.

MISCELLANY.

CAUSE OF THE GREEKS.

In our last we gave some account of the capture of Ipsara and Caso by the Turks, and added in a postscript that it was rumoured that these Islands had been afterwards retaken by the Greeks. Although we delight not in telling of wars and of battles, yet we cannot but rejoice to state that this report is true. When information of the capture of Ipsara reached the Greek fleet at Hydra, it immediately repaired to the scene of action, where they found the Captain Pacha still cruising. A furious battle took place between the two fleets, which terminated in the complete defeat of the Turks. Several of their largest vessels were destroyed by means of the Greek fire ships, and about seventy smaller vessels taken or burnt—and the remainder of the Turkish fleet being scattered and pursued by the Greeks, fled to Smyrna for shelter, where they will be easily blockaded.

After this complete victory, the Ipsariots being joined by the Hydriots and Speziots landed on the island and put to the sword between five and six thousand Turks.—This intelligence is confirmed from various sources.

“Accounts from Constantinople of the 30th state that the Greek fire ships had destroyed several of the largest Turkish vessels and compelled the Captain Pacha to seek shelter in the Gulf of Smyrna.

An extraordinary Courier had arrived at Vienna with letters confirming the above news and stating that the Turks lost five frigates and corvettes. The Turkish commander is said to have been deprived of his command and his principal officers had also incurred the displeasure of the Grand Seigneur.

The Greek Telegraph of the 23d of July says, 4000 Turks perished by the blowing up of the fortress at Ipsara.

A letter from Corfu, dated August 1st, received in London, by a member of the Greek Committee, mentions the destruction of 15 or 16,000 Turks at Ipsara.

The island of Caso has also been recaptured. An article, dated Napoli de Romania, July 12, says:—

“The Island of Caso sees the standard of the Cross again afloat. The Greeks who had retired into the steepest rocks of the island, having received a reinforcement of 1500 men, fell upon the barbarians, 2000 in number. The battle was neither long nor obstinate. The Musselmans who were all Egyptian troops, being surprised, were overwhelmed, shot, and not one escaped the just vengeance of the Greeks. Cannons, baggage, warlike stores, provisions, all fell into the hands of the defenders of the Cross. This news being official, has been announced by the President of the Executive Council, sitting at Nauplia.”

Turkish Barbarity.—The Captain Pacha, says an Odessa paper of Aug. 3d. has sent nearly 500 heads and 1200 ears to Constantinople, as the trophies of Ipsara. They were exposed in public on the 26th of July. The following inscription in the Oriental style is posted beneath them:

“At last God has blessed the arms of the Musselmans, and the detestable rebels of Ipsara are extirpated from the face of the world, &c. &c.—Let the friends of order and tranquility rejoice at this signal and glorious triumph! All the persons in amity with the Sublime Porte have sent in their congratulations on the event.”

JOHN RANDOLPH AND THE QUAKER.

A friend communicates the following anecdote. A Quaker, being on a passage to New-York in the same steam-boat with John Randolph, took occasion to form an acquaintance with him. “I understand,” said he, “thou art John Randolph.” Yes, Sir, he replied. “I have heard many things concerning thee, and have a high esteem for thy character, save in one particular.” And what is that? “While thou art a valiant defender of the rights of freemen, I am told thou dost retain thy fellow men in bondage!” Your charge is true, said Mr. Randolph,—but what shall be done? “Thou must set them free.” Well, I will make a proposition to you. I have a hundred slaves,—I wish them to be happy. Now, if you will take them off my hands, and bind yourself to pay me their worth, only in case you do not place them in so good circumstances as they now are, they shall be yours. The Quaker did not expect this,—he hesitated. Mr. Randolph then offered to give him ten days to consider the subject. After a brief season, however, the Quaker declined the proposal.

Now there are two or three inferences to be deduced from this narration. 1. We at the north are too apt to condemn indiscriminately our southern brethren for holding slaves,—when to set them free at home would be certain insurrection, and when there are not the means for sending them abroad. 2. Are there not many liberal-minded men in the southern states, who, like John Randolph, would give freedom to their slaves, were they sure of their being suitably provided for in a foreign country. 3. How important, that the colony in Africa should be speedily taken under the patronage of government, or otherwise so sustained as to give confidence to all our citizens and to the blacks themselves.—*Boston Tel.*

POETRY.

FOR THE RELIGIOUS INTELLIGENCER.

HOPE.

When the fond heart doth sink full low,
From brightest objects riven,
And life's fair scenes look pale with woe,
And darkness circles pleasure's brow,
How sweet, the hope of heaven.

When sorrow heaves the troubled breast,
Like waves by tempest driven;
When the hurt spirit deep distress,
Like wave-borne bark can find no rest,
How bright, the thought of heaven.

And when the dreams of life are fled,
And death's keen sting is given;
How calmly may we rest our head,
While angels circle round our bed
To wing our souls to heaven.

B.

CHRIST APPLIED TO OUR HEARTS.

He that inquires what is the just value and worth of Christ, asks a question which puts all the men on earth, and angels in heaven, to an everlasting non-plus.

But how excellent soever Christ is in himself, what treasures of righteousness soever lie in his blood, and whatever joy, peace, and unspeakable comforts spring up to men out of his incarnation, humiliation, and exaltation, the distinct benefits and comforts thereof are only enjoyed in the way of *effectual application*.

For never was any wound healed by a prepared, but unapplied plaster: never any body warmed by the most costly garment made, but not put on: never any heart refreshed and comforted by the richest cordial compounded, but not received: nor from the beginning of the world was it ever known that a poor deceived, condemned, polluted, miserable sinner, was actually delivered out of that woeful state, until of God Christ is made unto him wisdom, righteousness, sanctification, and redemption.

As the condemnation of the *first Adam* passeth not to us, except as by generation we are his; so grace and remission pass not from the *second Adam* to us, except as by regeneration we are His.—*Flavel*.

FREE-WILL AND FREE GRACE.

Dr. Gill preaching a charity sermon many years since, concluded thus:

"Here are present, I doubt not, persons of divided sentiments, some believing in Free-will and some in Free Grace. Those of you who are Free-willers and Merit-mongers will give to this collection of course for what you suppose you'll get by it. Those of you, on the other hand, who expect salvation by Grace alone, will contribute to the present charity out of love and gratitude to God. So between Free-will and Free Grace, I hope we shall have a good collection."

SABBATH SCHOOL ANECDOTE.

"Mother," said a girl of ten years old—"have you faith, mother?" "My dear child," replied the parent, "that is a great thing to say *I have faith*." "But mother," she continued, "I want you to tell me if you have *enough faith*?" [Here the child wept aloud.] "For I thought of it last Sabbath, when I saw you sew the button on my

belt." "O!" said a younger sister, joining in the conversation, "if I *knew* as much as you did sister Mary I believe I *should not* have told that lie I did about the thimble." Here the mother quoted a passage from the parable of the talents, telling them that they would at last have to account for all the knowledge that had been given them; the words not being repeated precisely in the text of the Scriptures, the children quickly corrected their mother, saying, "that is not right mother; this is the way it is in the Bible:" "After a long time the lord of these servants cometh, and reckoneth with them." "Oh, what a wicked servant that was," said the little girls; "and that steward too was wicked, that did not forgive his fellow servant one hundred pence, when his lord had pity on him, and forgave one hundred talents." "How I pity Mrs. O——," said the eldest girl, "and I often pray for her." "Why in particular for her?" said the mother. She replied, "because she has so many trials." "So do I pray for her too," said the youngest, (seven years old) "and I don't want *any body on earth to hear my prayers*."

Such is the pleasing tenor of the juvenile mind under Bible instruction; and who is not *reproved* as they are reminded by our little Sunday scholars in their conversation as above related of the following gospel precepts: "What doth it profit if a man say he hath *faith* and have *not works*." James ii. 14. "Forgiving one another, even as God for Christ's sake doth forgive you." Ephes. iv. 32. "When thou prayest, enter into thy closet and pray to thy Father which is in *secret*." Matt. vi. 66. A practical comment on these scripture texts is found in these religious thoughts of our little Sunday scholars.—*N. Y. Tea. Mag.*

MIXENDEN SUNDAY SCHOOL.

The plan for "gathering in stragglers" proposed by the Rev. J. White on Whit-Monday was adopted the same evening, viz. a Committee was formed from the teachers, consisting of eight members, who should go out on Sabbath-day by two and two to search for children that were left to follow the dictates of their own depraved natures—a disgrace to parents, and to a religious neighbourhood. This is literally "going out into the highways, and hedges, compelling them to come in" for several by this means have been rescued from their dangerous habits. Were this plan generally adopted, we feel persuaded that many young revilers of the prophets of the Lord, would be brought beneath the fostering wing of our Sunday Schools, and be nurtured for heaven.—*Halifax S. S. Union*.

HONOUR TO WHOM HONOUR IS DUE.

"Of devout and honourable women," the sacred scriptures record "not a few." Some of the most affecting scenes, the most interesting transactions, and the most touching conversations which are recorded of the Saviour of the world, passed with women. Their examples have supplied some of the most eminent instances of faith and love. They are the first remarked as having "ministered to him of their substance." *Theirs* was the praise of not abandoning their despised Redeemer when he was led to execution, and under all the hopeless circumstances of his ignominious death; they appear to have been the last attending at his tomb, and the first on the morning when he arose from it. *Theirs* was the privilege of receiving the earliest consolation from their risen Lord; *theirs* was the honour of being first commissioned to announce his glorious resurrection. And even to have furnished heroic confessors, devoted saints, and unshrinking martyrs to the Church of Christ, has not been the exclusive honour of the bolder sex.

MRS. MOORE.

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